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LUTHERAN MEN

ucing our New Editor — The Rev. Joseph B. Mohr

OCTOBER
1950

BROTHERHOOD OF THE LUTHERAN CHURCH

Volume XXXI
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Our Cover Picture

The biography of our new editor reads as follows:

The Rev. Joseph B. Mohr was born in Green Lane, Pa., July 20, 1908. He attende public school in East Greenville, graduating from high school in 1926. He graduate from Muhlenberg College in 1930, with an A.B. degree and from the Lutheran Theo logical Seminary in Philadelphia in 1933. He did graduate work in philosophy at th University of Pennsylvania, from 1931 to 1933. Rev. Mohr was ordained by Dr. E. I Pfatteicher in St. John's Lutheran Church, Slatington, Penna., on September 17, 1933.

Pastor Mohr served the parishes of Zion Lutheran Church, Shawnee-on-Delaware, Pa and Cedar Lutheran Church, Cetronia, Pa., from 1933 to 1943. He served the Egyp Fullerton, Pa. parish from 1943 to 1946, and St. John's Lutheran Church, Fullerton, P until 1949, doubling the membership of the latter. He became pastor of St. Paul's Luth eran Church, Avenue J and East 40th St., Brooklyn, N.Y., on September 1, 1949.

Rev. Mohr has written the weekly sermonette for The Morning Call, Allentown, Pa since November, 1944, and contributed numerous articles to THE LUTHERAN for th past four years.

He was married to the former Frances Schlenker of Allentown, Pa., on April 2 1938. Two children, Nancy, 10, and Peter, 7, have blessed this union.

LUTHERAN MEN

REV. AMOS JOHN TRAVER, Editor, 954 Woodlawn Avenue, Springfield 24, Ohio
SEND HERE ALL CONTRIBUTIONS FOR PUBLICATION AND CORRESPONDENCE WITH THE EDI

EARLE W. BADER, Executive Secretary, Market and New Streets, Bethlehem, Pennsylvania
SEND HERE ALL SUBSCRIPTIONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARDING BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING

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he Editor's Personal Paragraphs . . .

. Final Word from the Editor

UTHERAN MEN was in the mind heart of Rev. J. W. Kapp, D.D., er pastor of First Lutheran rch, Cincinnati, Ohio. A Brotherd enthusiast, he gave the last s of his life to almost full time notion of men's work in the rch. I am not sure of the date of first issue but believe that it was . When Dr. Kapp could no er edit LUTHERAN MEN in Feby 1938, President J. Milton Deck ied to me the invitation of the inistrative committee to edit HERAN MEN. This invitation gladly accepted. Writing and ing have been my life-long avoon.

y first issue was March 1938. At time I was pastor of the Evangel Lutheran Church of Frederick, yland. Our publisher was lod in Baltimore, fifty miles away. s made possible frequent conferes and the opportunity to follow magazine through all its stages rogress from the first copy to the shed product. On moving to ngfield, Ohio, in 1943 it was imsible to have personal conferen with the new publisher in Bethm, Pa. Though the executive retary acted as liaison between or and publisher the results have er been quite as satisfactory. I e felt, too, that instead of relievthe executive secretary of extra k, he was compelled by the situation to be the assistant to the editor. This service he did cheerfully and patiently. I deeply appreciate his cooperation.

LUTHERAN MEN was begun in format after the pattern of The Lutheran of those days. It was printed on 11"x8½" paper. The last issue of this size was that of October 1947. The following issue was reduced to the present size, 5½"x8½". An advertising agency was also employed and some income added to meet the greatly increasing costs of publication. The amount of reading space has been considerably reduced and it has been impossible to feature guest writers as had been done in earlier issues.

Those responsible for the various departments in LUTHERAN MEN have been most cooperative. Copy has always been on my desk in time and the readers can testify as to its high quality. In particular, my thanks are extended to Dr. Arthur H. Getz, Dr. Earl S. Rudisill, Dr. George A. Eichler, Rev. Charles F. Brobst, the presidents and executive secretary.

To the readers of LUTHERAN MEN I owe a special debt of gratitude. Their encouragement has been constant. I have tried to make LUTHERAN MEN more than a house organ promoting the Brotherhood. I have hoped to make it interesting and helpful in enlisting and encouraging men in the whole work of the whole

church. In this, LUTHERAN MEN has been a unique publication in American Protestanism. It was with this expressed purpose that I undertook its editorship in 1938. I appreciate the freedom granted me for this purpose.

I presented my resignation some months ago, to take effect at the time of the convention of the United Lutheran Church Brotherhood. It is good to know that the executive committee acted promptly and has called my successor, Rev. Joseph B. Mohr, pastor of St. Paul's Lutheran Church, Brooklyn, N.Y. The new editor is an experienced journalist and consecrated churchman. He will bring youth and enthusiasm to his task. I assure him of my heartiest good will and my prayers that he may find the editorship of LUTHERAN MEN both a joy and an effective medium for serving the men of the church.

That is all for now! I carry with me as a valued by-product of my service, friendships among the laymen of the church that I cherish and will hope to continue. May the Brotherhood prosper.

Amos John Traver

●

A deacon stopped at a fish market and said to the clerk: "Throw me a dozen of those mackerel—one by one."

"What for?"

"I've got to say I caught them and I can't lie about it." —Arkansas

An Episode from CHEY

Rev. Roscoe Brown Fisher is pa
tor of St. Stephen Lutheran Churc
Lenoir, North Carolina. He is al
the editor of the North Carolin
Lutheran. The following story is to
in a recent issue. No wonder CHE
went over the top in North Car
lina.

It Was Milking Time . . .

Now that our major CHEY offe
sive in North Carolina is over—an
with a commendable victory—w
are hearing certain stories that gre
out of the campaign.

One that has been told with diffe
ent versions started up our way ar
got as far as the office of Frankl
Clark Fry. It brought a reply, n
without humor, from the President
the United Lutheran Church.

THE STORY

It was late afternoon when we le
the parsonage in the direction of th
CHEY prospect. Eight miles out
town we pulled up along the ro
wall in front of the century-old fa
house.

We had expected the two maide
ladies—both near 80 years of age
to be home, for seldom were the
seen off the place except in town
Saturday or to church on Sunday.

A knock on the door brought
answer. A louder knock got no be
ter response. Leaving the two la
men—Dr. Glenn Frye and Mr. Lut
er Bolick—on the front porch, I ma
my way through the ancient bo
woods and around the house.

Miss Carrie Lee was on the ba
porch. "Hello, Pastor," she said.

ood afternoon," I replied, and gested that she go to the front and let the laymen in while I ed the other sister.

found Miss Magdelina at the feeding the two mules and t ready to milk the cow. "Could go to the house and talk to Dr. and Mr. Bolick about Christian er Education?" I anxiously ask-er.

reckon I could Pastor," she re-l. "But I can't milk this cow after ."

ive me the bucket and go on talk to the gentlemen" I du-sly yet firmly answered, looking nce at the long-horned Jersey ching the meadow hay.

ou can't milk, Pastor," Magde-questioned.

ive me that bucket and go on talk to those laymen. I'll show "

gdelina reached for the can of and handed it to me. As she her way through the barn door called back, "Put the milk on the en table."

adn't milked in 20 years, but I it. Between a prayer that the would touch the hearts of the sisters for CHEY, I wondered t the conversation in the living of the farm house.

y prayers were answered, for n I got to the living room the en looked encouraged and the rly sisters seemed pleased they were going to have a part in a Great Cause of the Church.

Half an hour later when the laymen and I got in the car and started back to town I remembered Miss Magdelina was right. The cow would have been milked after dark. The CHEY pledge card of $300.00 was signed by the light of a lamp Dr. Frye had lit on the wash stand in the corner of the room.

DR. FRANKLIN FRY COMMENTS:

Dear Roscoe:

I have grinned internally many times about your milking the cow for CHEY. All the rest of us have been doing it figuratively but you are the only one I know who actually grabbed hold of the teats. Hurrah for you!

Most cordially yours,
Franklin Clark Fry

●

Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation, is expected in this country in time to speak at conventions of the ULCA and American Lutheran Church this fall. Dr. Michelfelder has proved himself both churchman and statesman. He has spent most of his time in Europe since July 1945. It has been largely due to his consecrated wisdom that our program of relief to Europe has been so fruitful. God always finds the man when the church needs leadership.

The Lutheran World Federation now three years old, was formally organized at Lund, Sweden, on July 4, 1947, by action of the First Lutheran World Assembly. It is a free association of Lutheran Churches who retain their autonomy, but who allow the LWF to act as their agent in such matters as they assign to it. An assembly is held every five years at the call of the president, time and place being determined by the Executive Committee.

Purposes of the LWF are listed as follows:

1. "To bear united witness before the world to the Gospel of Jesus Christ as the power of God for Salvation;

2. "To cultivate unity of faith and confession among the Lutheran Churches of the world;

3. "To promote fellowship and cooperation in study among Lutherans;

4. "To achieve a united Lutheran approach to ecumenical Christian movements and to common responsibilities in missions and education, and

5. "To support Lutheran groups in need of spiritual or material aid."

●

Mother: "I have no use for daughter's new boy friend. He yawned three times while I was talking to him."

Sympathetic father: "He wasn't yawning, dear. He was merely trying to say somehing."—The Driller

The Christian Teacher is a Moody Press publication, j off the press, written by Dr. C ence H. Benson. After service a missionary in Japan, he became rector of Christian Education Moody Bible Institute. He has w ten this text book of 288 pages use in classes below college le That is, this book is for Sunc school workers who want help improving their teaching. It i practical book, not concerned w the particular theological appro of Moody Institute. I can comm it to any pastor or teacher w wants to add a good wholesc book to his wokers' library. price is $2.50.

●

Conventions are important factors in democr They offer the opportunity for cussion of issues. They make po ble the merging of divergent vi and agreement on lines of act Sometimes sessions are boring much routine reporting has to done. But those who are really terested and informed find con tions a stimulus. Then there is good fellowship, the opportunit renew friendships and make friends. Those who can attend a vention of the Brotherhood will well repaid for the time, effort expense involved.

●

North Carolina will hold its annual Brotherh convention in St. John's Luth Church, Salisbury, on Novembe

asked for it!

gress has made it possible for a sly increased emigration of DPs merica. As of July 1st 19,000 had ved under our sponsorship. At t 15,000 are on the way under rances already obtained. An en- aging note has come from the yments of money loaned for sportation. It is hoped that mon- will come back from those aided hat the terrible financial strain be lifted. $300,000 will be need- from Lutheran World Action get to replace borrowed funds. e people must be brought in , or they will never come. Our estimates that 3000 to 4000 fam- can yet be placed in America October 1, 1951 and this will be r last chance. 47,000 Volks- tsche expellees are also provid- for by the new law. Many of e will have relatives in this ntry who can help in the ex- e and in securing assurance of and housing. The Lutheran rch has done a grand piece of k so far in giving these helpless ple an opportunity in America. y not discuss this question in r Brotherhood.? Has your con- gation played Good Samaritan to of the DPs?

○

e woman autoist posed for a shot in front of the fallen pillars n ancient temple in Greece. Don't get the car in the picture," warned, "or my husband will k I ran into the place."

Thank You!

Greenville, Pa.

Dear Brother Bader:

Please find enclosed check in the amount of $1.50 for renewal for LUTHERAN MEN subscription.

It is a fine, good magazine of its kind. It is of great help to the men of the Lutheran Brotherhood. More active, courageous, willing work on the part of men.

The evil spirit abroad in the world is challenging the men of the church for a counter work for the good of the people.

With best wishes, I am,

Yours truly,

Rev. J. A. Frischkorn

●

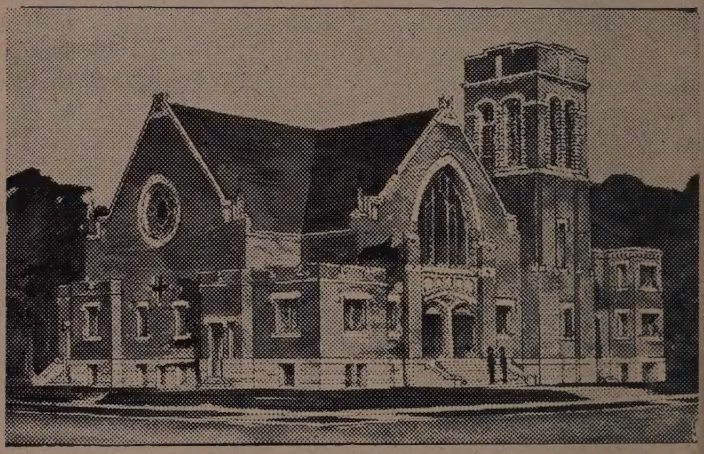
44,000,000

Lutherans are represented in the World Council of Churches. They are members of 37 church bodies in 18 countries. The largest group is from Germany and the second largest from Sweden. American Lutherans comprise the fifth largest group. Affiliated are the ULCA, American Lutheran Church, Augustana, United Evangelical and Danish. In spite of the unchristian and unfounded sniping at the World Council by fundamentalist groups, particularly the American Council, the World Council contains an overwhelming majority of evangelical believers. Sniping at the coming National Council comes from the same sources. In both the world and the American organization the brave witness of our Lutheran faith will be needed and effective.

The Executive Secretary's
MONTHLY MESSAGE

★ MR. EARLE W. BADER,
Market and New Streets, Bethlehem, Penna.

First Lutheran Church



Extends a hearty welcome to the Brotherhood

All over the world men are on the march again. These millions in kh uniforms are moving with a sinister purpose. The mounting casualty from Korea with the feverish preparations at home and abroad have g ped millions with fear that we will soon be engulfed in the hate and of a Third World War.

Our Brotherhood is built upon the principles enunciated by our I in His sermon on the Mount. It means that we are motivated by faith, l service and mutual helpfulness. Herein lies the hope of the world.

The First Lutheran Church is honored to play host to our Convent Their church, their homes and all of their facilities are graciously pla at our disposal. Chairman Rodney Berger and Pastor Schwegler of Lutheran Church join with the president and officers of the ULCA Brot hood in extending a cordial welcome. May the Lord grant us a meanin and memorable Convention.

ter-Lutheran Brotherhood Topics for 1951

new series of inter-Lutheran herhood Topics will be present- n LUTHERAN MEN starting with January 1951 issue. The theme of new topics will be **"Evangelize! ducate! — Energize!** — and the jects to be covered include the Objectives of the Brotherhood. se topics, selected by a joint mittee representing the Ameri- Lutheran - Augustana Lutheran - wegian Lutheran - United Danish heran and the ULCA -Brother ds, will provide the basis for the nthly discussions in all of the gregational units affiliated with e general Lutheran Bodies. The ers of the topics include some of most influential Lutherans in the ted States and Canada.

The topics to be presented are as follows:

January: Winning and Bringing Others
February: Enriching Spiritual Life
March: Increasing Attendance
April: Fostering Appreciation
May: Promoting Fellowship
June: Encouraging Lutheran Cooperation
July: Stimulating Stewardship
August: Planning Our Program
September: Strengthening the Home
October: Supporting Boys' Work
November: Practicing Christian Citizenship
December: Celebrating Christmas

●

Married in a South Jersey town, a couple posed for the usual photographs outside the church . . . When they received the developed pictures they could make out the inscription on the church steps: "Father, forgive them for they know not what they do"

Convention Headquarters

A Cordial Welcome

awaits you

at the

Hotel Montrose

Cedar Rapids, Iowa

Our Distinguished Visitor

We are honored to welcome Brother Kiyoshi Yamada as the official representative from The Evangelical Lutheran Church in Japan. He will attend the Cedar Rapids Brotherhood Convention and the Des Moines ULCA Convention as the official delegate from the ELCJ.

Brother Yamada is the official organizer for the Brotherhood movement in the ELCJ. He is completing an extensive itinerary of speaking appointments to men's groups in the Pacific, California, Northwest, and Illinois Synods prior to his coming to the Brotherhood Convention at Cedar Rapids.

Mr. Yamada's itinerary is being sponsored by the ULCA Brotherhood and his expenses — above the amounts received as free-will offerings at these meetings — will be met by the Board of Foreign Missions.

We hope the visit of our Brother from Japan will strengthen the bonds of Christian fellowship and mutual understanding between our two great peoples.

* * *

MY LIFE STORY

by KIYOSHI YAMADA

(The following life story and biography of Mr. Yamada were prepared at the request of the Executive Secretary and are printed without any editorial changes.)

MR. KIYOSHI YAMADA

Kobe, Japan

My early youth: I was born 1907 at a small town named "Mu zumi" which stands on a sea--sh facing the beautiful Inland-Sea Japan. My father was a busin man running a pretty large groc store in the town. He was a man spirit and of rather sharp tem when he was young. My mot was descended from a "Samur family and of deeply religious s it. I was brought up under my p ental care up to the age of 14 in native town.

Where I was educated: A graduating from a primary schoo my native town, I entered the S monseki Commercial School March, 1922. I had to farewell to parental roof and went to Shimor ki City which is situated about

s westward from my native
n, and there I lived 4 years to
h whole course. But, to tell the
h, I was not interested in the
mercial subjects except English
on.

fter graduating from the Shimo-
ki Commercial School, I went to
e to prepare for the entrance ex-
nation to higher commercial
ol according to my father's in-
ction, and lived one year there.
t year, that is in March, 1927, I
ed the entrance examination to
Takamatsu Higher Commercial
ol and lived 3 years in Taka-
su City to finish the whole
rse.

fter graduating from the Taka-
su Higher Commercial School in
ch, 1930, I entered the Osaka
versity of Commerce. In the
nwhile, I came to realize the im-
tance of the study of social sci-
e such as Economics, Jurispru-
ce, and studied hard with inter-
I lived in Osaka 3 years to finish
whole university course and
duated in March, 1933.

My first contacts with the Church and how I became a Christian: en I was about 7 years old, a day School was opened in my ive town. There came a Method- pastor named Okunishi and a sionary named Agburn (I am not e about the spelling of his name) e in a week-days from Tokuya- City which is situated about 10 es Westward from my native town. They borrowed upstairs of a hotel which stands just in front of my house. Sunday School used to be held there at night time. My mother was quite a stranger to Christianity, but somehow she was very pleased of my attending Sunday School, and on Christmas day she made a celebration by making special meal without realizing what Christmas means and gave me some presents, saying, "This is from Santa Claus." I don't remember what stories I heard at this Sunday School. Only what I remember still is that the atmosphere produced in that Sunday School was felt so holy, happy, and bright to my childish soul, and also I remember that Rev. Agburn used to blow Hymn with a little brass trumpet. Those first Hymns I was taught were "O what can you tell, little pebble" and "Jesus loves me, this I know." Whenever I sing these songs I can even now vividly recall that atmosphere I experienced in my childhood now 35 years ago. Those small cards which were given each time, on which pretty flowers and some words from Bible were printed are also unforgettable. This Sunday School was, however, stopped before long somehow.

I was very fond of reading books from my childhood, because my father dealt with books too, and it afforded me much convenience to read books. Upon my entrance to the Shimonoseki Commercial School, my sister-in-law (my elder brother's wife) gave me a large and thick

book as a present which was of a gilt-edge and leather back upon which name of the book was printed with gold letters reading "The Old and New Testament." This book was of the strikingly beautiful binding among my poor library, but the contents were not attractive to me at that time. So I put it on the top of my bookshelf as decoration. But I was proud of it and paid much respect unconsciously not only because of its beautiful binding but because my sister recommended me with great encouragement to study it someday, although was not Christian but a graduate of the Women's University of Tokyo.

One Sunday morning when I visited my relative in Shimonoseki who was looking after me as my school guarantor, I heard some beautiful music sounding in the near vicinity. And I found out where it came from. It was from a church next door but one to my guarantor's house. I tried to peep into the church, but with some hesitation I dared not come in. Since that time the church began to attract me and I felt much inclined to go to church. At last one Sunday I entered the church and heard sermon. The pastor was young and his preaching was very sincere and enthusiastic and touched me greatly. I was fully attracted to his fine character. Since then I began to attend the church frequently.

November 11th in 1922 was the day of my resolution. I visited the pastor privately holding that Bible

given from my sister under my
and asked him to teach me ab
Christianity confessing my res
tion to start my new life. The yo
pastor was glad for my visit and
cepted me at once with great
and kindness. Since that time
guided me with great love and
thusiasm. I learned about Bible
the small Catechism. He bec
more than my teacher, more than
friend, and more than my bro
This church was no other than
Shimonoseki Lutheran Church
the pastor was none other than
Okuma with whom now I am w
ing together in Kobe Luth
Church. In February next year
I was baptized at the same ch
by Rev. Clarence E. Norman
was in Hakata City at that time.
tor Okuma was a new graduat
the Lutheran Seminary and was
ordained yet at that time. I
never met Rev. Norman since
It has been already 27 years sin
became a Christian. I would lik
see Rev. Norman on this occasio
visiting America.

Rev. Bach and his family
back from America 1923 and st
in Shimonoseki City. He also ta
me Bible and English with
kindness. I know their children
well, Stanley, Sven, Austin and
vid. How happy I am if I ca
them all when I visit America.

My business: I entered the M
bishi Trading Co., Ltd. in March
after my graduation from the C

iversity of Commerce, and work- in this company for 14 years and months until the company was dis- ved by SCAP's order in July 1947. ter dissolution some members of e Kobe branch of the Mitsubishi ading Co., Ltd. organized a new mpany under the name of Kobe ading Co., Ltd., and I was appoint- as a managing director of the ne company and in 1949 we amal- mated two other new companies d changed name into **Santo Trad- g Co., Ltd.** and I was appointed as e of its directors. At present, I am eping the same position. Main line our business is foreign trade with 0 staffs and 11 departments. But I n resigning my company in the ar future.

My activities as a Christian: I ved the Evangelical Lutheran urch in Japan as one of the Exe- tive Committee these two years d as president of the Finance De- rtment and the organizer of the otherhood of ELCJ last one year. present holding the position of e Brotherhood organizer, I am con- ntrating my efforts in bringing up r Brotherhood. As a private Chris- n I am fighting to win the staffs my company to Jesus. I won five n among my company's staffs for sus since the company started 22. They are all active members of y church in Kobe, and all of the re men have been baptized. Be- le this I am now serving as one of e Lutheran Seminary Committee.

Biography

1. Name: Kiyoshi Yamada
2. Occupation: Business man
3. Date of Birth: 6 June 1907
4. Place of Birth: Murozumi, Yamaguchi Pref.
5. Present Address: 136 8-chome, Shimoyamate, Ikuta-ku, Kobe, Japan.
6. Telephone Number: Motomachi (4)-313
7. History of Schooling:

   Primary School: Graduated Murozumi Primary School in March 1922.

   Junior High: Graduated from Shimonseki Commercial School in March, 1926.

   Senior High: Graduated from Takamatsu Higher Commercial School in March, 1930.

   University: Graduated from Osaka University of Commerce in March, 1933.

8. History of Employment:

   March 1933: Entered the Mitsubishi Trading Co., Ltd. as a staff of General Merchandise Dept. Tokyo Head Office.

   April 1935: Appointed to a staff of General Merchandise Section, Takao Branch, Formosa.

   May 1939: Appointed to a staff of General Merchandise Dept. Tokyo Head Office.

   June 1941: Appointed to the chief

of General Merchandise Section, Bangkok Branch, Thailand.

March 1944: Appointed to the chief of General Merchandise Section, Singapore Branch, Malaya.

March 1946: Appointed to the chief of General Merchandise Section, Kobe Branch.

July 1947: Appointed to the managing director of the Kobe Trading Co., Ltd. Kobe Head Office.

August 1949: Appointed to the Director of Santo Trading Co., Ltd. Stationed at Osaka Branch Office.

At present: Holding the same position.

9. History of Church Attendance:

February 1923: Baptized by Rev. Clarence E. Norman at the Shimonseki Lutheran Church.

Acquainted with Pastor Shiro, Okuma and Rev. Bach and his family.

April 1926: Attended Goban-cho Lutheran Church, Kobe.

Acquainted with Pastor Hikotaro, Aoyama.

Miss Hendricksson, Miss Faith Lippard.

April 1927: Attended the Takamatsu Union Church. Acquainted with Pastor Kondo.

Joined Y.M.C.A. of Takamatsu Higher Commercial School. During school vacation, attended Hiroshima Lutheran Church and acquainted with Pastor Ouchi, Pastor Utsumi, and Pastor Watanabe.

April 1929: Appointed to leader of Y.M.C.A. of Takama Higher Commercial School.

April 1930: Attended Osaka Lu eran Church. Acquainted w Pastor Takimoto, Koizumi, H Hepner and his family.

April 1933: Attended Tonan Lu eran Church in Tokyo.

Acquainted with Pastor Hirai Rev. Stirewalt.

March 1946: Attended Kobe Lu eran Church. Met Pastor Oku again.

May 1947: Appointed as lay-d gate of Kobe Lutheran Church

May 1948: Appointed as one of Executive Committee of Evangelical Lutheran Church Japan.

May 1949: Elected as one of Executive Committee of E again. Appointed as the pr dent of the Finance Departm of ELCJ and Appointed as the ganizer of Brotherhood of El Appointed as one of the Luthe Seminary Committee. Acquain with Rev. Paul Huddle.

May 1950: Appointed as a delegate to the ULCA Conven and approved by The For Mission Board of ULCA for same. Appointed as one of Lutheran Seminary Commi again.

●

To avoid that run down feelin cross the streets carefully.

When Their Future Depends ON YOU...

YOUR PLANS FOR THEM MUST BE GUARANTEED!

LIFE INSURANCE guarantees the plans you have made for those who depend on you because it guarantees a continuing income, even if you are not there to provide it: income while the children grow . . . for education . . . for your wife for life—and it is the miracle of life insurance that if you guarantee your plans for others, you need not worry about yourself. *Each permanent policy which protected them can pay an income for your own retirement!*

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*Address:*_____

*City and State:*_____

*Date of Birth:*_____

LUTHERAN BROTHERHOOD

Legal Reserve Life Insurance for Lutherans

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608 Second Avenue South **Minneapolis 2, Minn.**

The Rev. Franklin Clark Fry, D.D., President, The United Lutheran Church in America, New York, N.Y.

The Rev. H. G. Schwegler, Pastor, First Lutheran Church, Cedar Rapids, Iowa.

The Rev. F. Eppling Reinartz, D.D., Secretary, The United Lutheran Church in America, New York, N.Y.

The Convention Welcomes Our Distinguished Visitors and Honored Guests

Dr. Morris Wee, President, Carthage College, Carthage, Illinois.

Brother Merwyn C. Fuss, Past President, Maryland Synodical Brotherhood, Taneytown, Md.

The Rev. Royal E. Lesher, Director of Evangelism, Board of Social Missions, New York, N.Y.

PRESIDENTIAL MESSAGE

ear Brothers:

I extend cordial greetings to our delegates and visitors to the Cedar apids Convention!

As we meet in Christ's name, may we keep uppermost in our minds e tasks that He would have us do. Let us all pray for a divinely uided meeting, so that the Brotherhood may be directed into greater venues of service for the Church and the Kingdom.

Once again, I wish to express my sincere appreciation for the fine ooperation received from the Synodical, Conference and Congrega- onal Brotherhoods during the past biennium.

Yours in Christian Brotherhood,

Ralph J. Wolfram

Our Convention Speakers

The Rev. Frederick D. Boldt, President, Iowa Synod, Newton, Iowa.

Dr. George A. Eichler, Chairman of ULCA Brotherhood Boy Scout Committee, Northampton, Penna.

The Honorable Einer P. Juel, Mayor, City of Council Bluffs, Iowa.

Some By-products of Lay Visitation Evangelism

Various and sundry are the enunciated variations on **"Why I Don't Go to Church".**

But subtle and complex are the unstated and hinted-at factors which keep many potential soldiers of the church militant out of the church visible.

Some have said that if the program of lay evangelism were doing nothing more than to make them "see themselves as others see them", it would be eminently worthwhile.

There are, admittedly, barriers in every real church for some people; e.g., its insistence on opening its doors to every stratum of sinner. **The Church dare not soft-pedal here.**

When the thoughts of the "indifferent, unchurched, and unsaved" turn to the Church they often confront those barriers about which the Church **should do something. These we dare not ignore though they trespass on tender toes.**

A few such barriers as have arisen in recent visitations we list, having either been stated, implied, hinted at or arrived at by observation and deduction.

1. "You know Reverend, I like to go to church for a 'lift'. Well, I don't get it".

People say they can take an occasional weak sermon, but every Sunday to go through a doleful dirge **that might be an inspiri Service** is too much for some.

Get someone who knows how teach chants ("chant it as y would say it; follow the rhyth of the text; the notes are only give the tone.")

Let the CHOIR **lead** (this is not t **mineral** but the **verb**) the cong gation.

2. "The hymns and anthems are li less and irrevelant."

The hymns must be sung acco ing to the genius and spirit each. As the repertoire of hym is too confined, let the choir tea new hymns. Let the organist a choir conspire together to **le** not follow.

The anthem should blend wi the service, good taste, and ab ity of choir. Hold a "crematio for that "run-of-the-mill" part the music library. Use suggest lists from good church musicia as in the YEARBOOK. Use "on proval" services of good mu houses. Employ good hymns; s anthems only when one is read

3. "I went to church there once, a I'm still chilly."

Perhaps because of: The "pum handle handshake" of an exub ant usher; The whispering co mentaries of the curious on seei a new face; Superficial interest part of pastor and/or people; D tinction of cordialty due to e nomic or social rank; **Or just interest at all.**

These produce the deep-free treatment for many who are lo

ng for something of the spirit of Jesus in His Church.

"We don't think much of the Sunday School at that church".

Here is a rough diamond with a multitude of potential facets for polishing. Teachers are too often led to teach before they are trained or willing; often they are themselves "graduates" of S.S. right after confirmation; or are not interested in the Church's claim on the church school.

The S. S. service is sometimes so like the church service as to obviate it; Or so unlike that there is no progressive sequence to it.

The beginning of the solution: use the services and personnel of the Parish and Church School Board.

"That church doesn't seem to have heart for people".

A la the priest and the Levite, too many "respectable Christians" seem to have pushed others into the ditch further, out of sight of those who would help.

Multitudes are sent to the tenements of life by "pillars of the church".

Countless "good church people" have joined Pilate in the washroom, have left many ("called to be sons") to the world's devilish wolves, to be devoured or crippled in spirit and/or body.

But Someone else has said "I will never forsake you". The true Body of this Christ has a heart.

"We belong to too many organizations already".

Men have confused: Christ and the Christians, Christianity and culture, America's bourgeoisie and the ecclesiastical community, scornfully noted the pleasant indolence of some auxiliaries and nice characters more concerned about names on stained-glass windows than about loving those for whom Christ died. Thus men seek salvation afar, to ameliorate the loneliness of lostness.

For them, the Church has failed to BE the Church, her voice indistinct midst the pretentious superficial.

7. "Christian family life, you say? How about that church family down the street?

Somehow, the Christ of the sanctuary fails to become the Christ of the home.

What can be done about it? Demonstrated family worship — Preaching on inter-personal relationships — Love translated in understandable terms — Vivid illustrations on domestic life, "driving it home" — A pilot-project on "family concern" in the parsonage itself!

8. "We got away from church when we moved from Sometown; Our good friend, Pastor Goodman, didn't want to lose our membership there".

So dribbles the blood from the veins of the Church.

What to do? Love them enough to have a Service of Godspeed before they leave; give a note of introduction to the new pastor; motivate an immediate transfer.

—from Social Missions Quarterly

The Brotherhood In Action . . .

★ Department Editor: REV. CHARLES F. BROBST, S.T.M.
Telford, Pennsylvania

Energize–

(10). Encourage men as Christian citizens to exert an individual and collective influence in the community, and to participate actively in the affairs of government.

The Lutheran Church believes in the separation of the Church and State but not in the detachment of the Christian from governmental interests. The members of the Church must express and live their faith as citizens. "Render unto Caesar the things that are Caesar's" was the way our Lord impressed His hearers of one of their responsibilities to the government under which they lived. The state must be supported by those whom it serves.

Christians with conviction have the secret of a peaceful and well ordered community. They are the followers of "The Prince of Peace." Organized society needs His spirit. His believers must be a leaven that leaveneth the affairs of state.

Someone said, "A secular citizen is likely to sponge up his ideals from the community reservoir. A Christian citizen is refreshed by the mountain-top view of our Lord's principles and by the visit to the springs whose 'waters make glad the city of God." A Christian does from principle what others do from compulsion of circumstances. It not enough to be a good citizen, o must be a Christian citizen. Th means the exertion of the Christ influence in political affairs.

How can a Brotherhood help carry out this objective? Here some answers to this question.

1. Appoint a Tenth Object Committee. Let it study this subje make plans and put them into effe

2. Have a good Christian pol cian give a talk on the importan of Christians taking an interest government.

3. Emphasize the necessity each qualified voter to cast his b lot.

4. Discuss the qualifications candidates for public office.

5. Have candidates for public fice discuss their principles.

6. Disregard pressure groups a vote in the light of Christian co victions. A Christian votes not order to have his say, but to e press God's will.

7. Take definite steps to devel Christian public opinion.

8. Do not refuse to serve in pub office. Take an interest in pub affairs.

9. Persuade a Christian to run office where no Christian has be proposed.

10. Use the method of education and inspiration rather than legislation, love instead of violence.

11. Develop an appreciation for our country.

12. Show an appreciation to those who serve well in public office.

13. Obey all laws.

14. Be alert to the dangers that threaten our country.

15. Pray for God's light on public issues and problems, for understanding and courage to officials and leaders.

LUTHERAN BOY SCOUTS . . .

★ MR. EARLE W. BADER, Director

Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, Market and New Streets, Bethlehem, Pennsylvania
DR. GEORGE A. EICHLER, Editor

Scouters Week End

Camp Trexler in the foothills of the Pocono Mountains of Pennsylvania is the place where these lines are being written.

Over a hundred Scouters from the high Council are spending a profitable week end learning more about each other and having a good time generally.

There are six groups studying different parts of the Scouting Program. There are also several general meetings in which the group as a whole considers common Scouting problems.

Religion is by no means omitted from the program. Impressive Vespers on Saturday evening are followed on Sunday morning by Protestant and Catholic services. The Editor has conducted the Protestant service for so many years that it has almost become a tradition. Practically everybody attends services on Sunday morning.

The program starts Saturday at 1:30 and ends Sunday at 3:30 p.m.

No doubt Councils all over the country conduct similar programs. Many readers have attended such sessions with great benefit. A thrilling time awaits those who have not yet had the experience.

A Survey of Scouting

throughout the Lutheran Synods in the U.S. is now being completed by the Headquarters office in Bethlehem. Copies of the completed survey will be ready for distribution at the convention at Cedar Rapids. It will show the status of Scouting in the Lutheran churches of America.

The information was obtained directly from the 535 councils in the country by means of a questionnaire. Extremely valuable information has been received from Scout Executives all over the country which will be included in our report. The information received will be passed on to other Lutheran Synodical groups for their information and benefit.

Lutheran Men In Bible Study Classes . . .

★ Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.
Associate Secretary of The Parish and Church School Board
1228 Spruce Street, Philadelphia 7, Pennsylvania

Are Christians Good Citizens?

Can a Christian keep his faith in his vest pocket, a bureau drawer, or a certain compartment of his mind? Some people seem to think so. Apparently they see no relationship between one's beliefs and his behavior—especially his social behavior, or citizenship. They have a blind eye for the larger phases of living as Christians. They are victims either of unfortunate teaching and counseling, or of self-delusion. In either case they are following a false trail.

The Christian Citizen

Faith involves one's whole personality—not only the intellectual or knowing side. A vital faith penetrates feelings, emotions, instincts, will, action, social life, sense of beauty, moral ideals, and religious aspirations.

Every angle of daily living is amenable to Christian guidance. There is nothing outside the sphere of one's religious faith. To restrict it is to do it violence and put a stop to its further development.

Christians have duties of citizenship to perform, such as neighborliness, cleanliness, community responsibilities, voting, jury duty, and championing freedom in its broa est and deepest sense. They nee to provide for their communities e amples of all the Christian virtue and avoidance of their opposite And it's up to them to take an inte est in and work for the well-bein of society and for the peace of t world.

A Sound Basis

Evangelical Christianity does n stand for legalism or compulsio The Christian, in Luther's phrase, the freest man in the world, and y most bound—bound by the princip of Christian love.

Church and state must be sepa ate. Despite the tragic lessons of hi tory and strong position of Amer can Protestanism it seems that have to learn this principle all ov again, even in the U.S.A. Neither t whole Christian church nor an part of it must dictate to the sta nor must the state interfere with t church. Everyone should help maintain this separation.

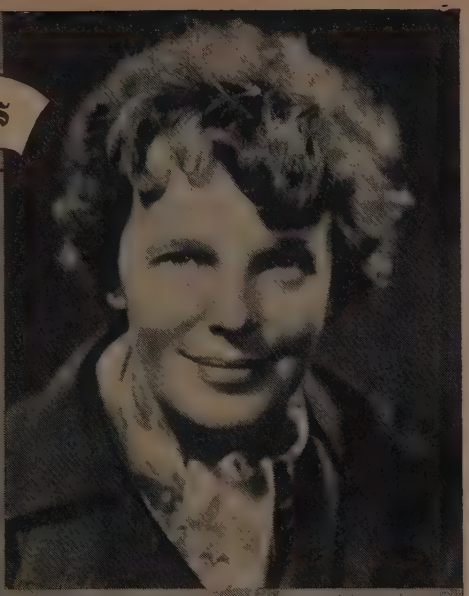
Evangelical Christians have avoid any sort of narrowness. W must not fall into Puritanic stan ards of living. Our personal and s cial living ought to accord wi Christian liberty. The only compu sion we know is that of love—"T love of Christ constraineth us."

Famous Lutherans

Amelia Earhart Putnam

1896-1937

Number 10 in an educational series featuring famous Lutherans



"The First Lady of Aviation" from the WORLD BOOK ENCYCLOPEDIA, courtesy of Field Enterprises, Inc.

Affectionately known as AE, this titian-haired, freckled-face girl from Kansas flew her way into the hearts of people everywhere. She sky rocketed to fame in 1932 when she became the first woman pilot to solo trans-Atlantic. AE went on to establish many other aviation firsts for both men and women pilots. Her courageous flying feats were headlined in newspapers throughout the world and her infectious smile beamed familiarly from magazine covers.

On the last lap of a round-the-world flight in 1937, AE expertly "revved" up her Electra, fled down the New Guinea runway, pointed the plane's nose into the vast blue heavens and disappeared from sight . . . forever.

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TOPIC OF THE MONTH

★ Department Editor: REV. ARTHUR H. GETZ, D.D.
Editor of The Parish and Church School Board
1228 Spruce Street, Philadelphia 7, Pennsylvania

Topic for November, 1950

SERVANT TO ALL

by the REV. PAUL C. EMPIE, D.D., New York City

Editorial Committee

C. Oscar Leonardson Chairman; Arthur H. Getz D.D.; Charles E. Johnson; E. V. Morton; Carl E. Schock.

The Rev. Paul C. Empie, D.D., is Executive Director of the National Lutheran Council, having been elected to that post in April, 1948. The Council is the co-operative agency for eight Lutheran bodies, which represent two-thirds of the Lutherans in America. Dr. Empie had been assistant executive director, under the late Dr. Ralph H. Long, and has directed Lutheran World Action, the Council's annual emergency appeal for relief and rehabilitation.

In the winter of 1946-47 Dr. Empie spent two months abroad to study relief needs in Austria, Czechoslovakia, France, Germany, and Poland. On his return he authorized a forty-eight page report, entitled "In Deed and In Truth."

Nearly a score of Lutheran relief representatives in Europe and Asia keep Dr. Empie supplied with the latest information on conditions in war-torn lands in order that funds raised through Lutheran World Action m be distributed in the most distress areas and to the most needy individu and churches. With these reports a his first-hand knowledge as a bac ground, Dr. Empie is one of the be informed men in America today on t postwar chaos that exists abroad a the challenge presented to the healin ministry of the Christian Church.

A graduate of Muhlenberg Colleg Allentown, Pennsylvania, and of T Lutheran Theological Seminary Philadelphia, Dr. Empie spent tw years in graduate work at the Univ sity of Pennsylvania. He served as pa tor of the Lutheran Church of t Prince of Peace, Philadelphia, as S perintendent of the Germantown Hom for Orphans and Aged, and as Sec tary of Benevolence of the Ministeriu of Pennsylvania. He received an ho orary Doctor of Divinity degree September, 1944, from Muhlenbe College.

AIM: To acquaint members of t Brotherhood with the organizatio and functions of the Nation Lutheran Council.

Worship

YMN, "Holy, Holy, Holy! Lord God Almighty"—No. 158 C.S.B., or No. 108 P.S.H.
CRIPTURE: Acts 2:41-47
REE PRAYER
PECIAL MUSIC
YMN, "Awake, My Soul, Stretch Every Nerve"—No. 380 C.S.B., or No. 286 P.S.H.

The Topic

A whole new field of Christian rvice was opened to members of utheran congregations in America th the establishment in 1948 of the utheran Resettlement Service to ndle the problem of resettling Disaced Persons. This marked the st recent forward step of Lutherism in America to cope with the ngled problems of the war's afterth.

Lutheran Resettlement Service also arks the most recent addition to e rapidly-expanding fields of acti-ty carried on by the National utheran Council.

The National Lutheran Council: What Is It?

Eight Lutheran Church bodies erge their common interests in spefic fields of endeavor in the coperative agency known as the Naonal Lutheran Council. These odies are the Augustana, American, vangelical, Lutheran Free, United, nited Evangelical, Danish, and omi Synod.

It was a far-sighted group of men ho drew up the embryo constituon of the Council back in 1917. Its st function is described as "the delopment of such organizations as ay be necessary to fulfill its purposes and objectives." The "purposes and objectives" of the Coun-l — which may be summed up as "witnessing the Lutheran Church on matters requiring a common expression of faith, ideals, and program"—have remained the same. But the early history-makers could scarcely have visualized the astounding growth that the Council would see in the first thirty years of its existence. From a struggling two-and three-person staff, the Council today employs workers numbering hundreds in its New York, Chicago, and Washington offices, and in its role as USA Committee for the Lutheran World Federation, with headquarters at Geneva, Switzerland.

How the Council Started

Generally credited with a good share of the unity that laid the groundwork for the Council's organization in 1918 is the Quadricentennial Celebration of the Reformation in 1917. Largely because of the need for an over-all agency to organize publicity for the event, the Lutheran Publicity bureau was formed. Side by side with this unifying force was the Commission for Soldiers' and Sailors' Welfare, brought into being after the United States' entry into World War I to conduct a ministry to Lutheran service personnel. After the need for these immediate emergencies had passed, however, the recognized value of and continued need for the Publicity Bureau brought about the Council's organization, and for the first few years the Bureau was the main activity of the Council.

How the Council Functions

The Council consists of elected councillors from each of the participating bodies. Basis of representation is one to every 100,000, but each body is entitled to at least one councillor.

The councillors (there are fifty at present) meet annually as the National Lutheran Council, at which time they hold an election of officers and conduct such business as is indicated in an agenda drawn up on the basis of reports from the Council's divisions. They also elect an executive committee, consisting of at least six councillors, in addition to the president ,vice-president, and secretary. The Council's executive director and treasurer act as advisory members. A majority of the participating bodies are represented on the executive committee.

The Council's Divisions

The field of welfare work was the first major addition to the Council's activities, and today the Division of Welfare, under Dr. C. E. Krumbholz, has responsibility for a wide range of services including: recruiting and placing Lutheran young people in social welfare work for the church; providing and giving oversight to an institutional chaplaincy; conducting surveys; co-ordinating Lutheran efforts in times of general disaster (such as Vanport, Oregon flood of 1948); and acting as executive secretary and adviser for the Lutheran Nurses' Guild and for the Lutheran Welfare Conference in Amer ica. In addition, the Lutheran Rese tlement Service also operates with this division.

A division is set up within th framework of the Council for eac of three other major areas of servic —American Missions, Student Se vice, and Public Relations. America Missions had its beginning duri the war when an emergency co mission was set up to bring a spiri ual ministry to the overpopulate but unchurched defense boom area While it still conducts this ministr in twelve large housing projec throughout the country, its chi function now is to help in co-ordi ating the home mission programs the participating bodies in order t avoid duplication of effort. A D partment, "A Christian Approach the Jewish People" operates with the framework of American Mi sions, to help Lutheran congreg tions bring the Gospel to the Jew

Another comparatively new add tion to the Council is the Division Student Service. Student Service main purpose is to develop and co serve the faith of Lutheran studen in secular and church colleges. Bibl study is one of its chief points of em phasis, with worship, fellowship, di cussion, and recreation as other fe tures of its program. The Divisio also encourages students to affiliat with a congregation of their choice while attending school away fro home. Campus organizations of th Lutheran Student Association

erica carry out the program on local level.

While the Division of Public Relations, under Dr. Carl E. Lund-Quist, was set up as recently as 1946, one of its two departments, the News Bureau, is the successor to the former Publicity Bureau and the oldest service of the Council. The News Bureau provides information on Lutheran happenings to the religious and secular press through news releases. It also provides, upon request, publicity assistance to the participating bodies at church conventions and other events. The Division's Department of Research and Statistics furnishes information on a variety of questions asked about the Lutheran Church, and maintains a reference library for the use of the Council and of the church in general. A Washington Secretary in the nation's capital makes representation for the Council in matters of public interest and helps interpret Congressional action to church leaders and other interested persons.

A Bureau of Service to Military Personnel, headed by Chaplain Gunder Storaasli, functions directly under the Council's executive director and carries out the peace-time responsibilities that were administered during the war years by the Service Commission, such as the recruiting and endorsement of Lutheran chaplains for the armed forces.

The U.S.A. Committee of L.W.F. In addition to conducting its domestic program the Council acts as the United States Committee for the Lutheran World Federation, a free association of the Lutheran Churches of twenty-three nations, which was organized at Lund, Sweden, in July, 1947, on the framework of the old Lutheran World Convention which had come into being after the First World War. In this capacity the Council serves through

I. **Commission on Younger Churches and Orphaned Missions.** Lutheran World Action funds had been supporting the orphaned missions since they had been cut off from their mother societies at the beginning of World War II, but a special commission to handle this work was not established until the fall of 1948. The mission societies of Norway and Denmark were able to resume support of their fields shortly after the end of the war, but the orphaned missions of Germany and Finland must still be supported by Lutheran World Action. The strategic importance of these fields may be seen by comparative statistics which reveal that more personnel—both staff and membership of nations—is involved in the orphaned mission fields than in the total missionary program of the combined Lutheran Churches in North America.

II. **Resettlement Service.** The Resettlement Service for Displaced Persons was also launched by the Lutheran World Federation in the fall of 1948, and set up a revolving fund

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would make available loans to who had job and housing assur- in this country. The Service has mparable activity in Europe, re the DP processing begins. and housing opportunities are hed with suitable applicants.

Lutheran World Action

e symbol of **the arm upholding cross** represents the best-known he National Lutheran Council's ities—Lutheran World Action. n experimentally for emergen- eeds in 1939-40, Lutheran World on has been continued to keep with the great needs for spir- relief and rehabilitation abroad. ugh May 31, 1949, Lutherans contributed a total of $20,261,753 utheran World Action, and had ped to sixteen countries through eran World Relief—"Material- arm" of Lutheran World Action ods valued at $9,724,173.

e late Dr. Ralph H. Long, direc- f the Council during the crucial s of 1930-48, was responsible for idea of Lutheran World Action. statistics can scarcely reveal force for good and the renewed e which Lutheran World Action made possible among our breth- overseas. And here in this coun- it has provided perhaps the test impetus for unity of any eran activity.

e future of the National Luther- Council lies in the leadership membership of its eight partici-

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pating bodies, and on the basis of past achievement they are eager to move together in one direction—forward.

Questions for Discussion

1. What church bodies make up the National Lutheran Council?

2. What are the chief functions of the National Lutheran Council?

3. What is its connection with the Lutheran World Federation?

4. What part has the National Lutheran Council played in the furtherance of Lutheran World Action? Student Service work? Orphaned Mission work?

5. Will the National Lutheran Council be helpful in realizing Lutheran unity?

Closing Worship

HYMN,
PRAYER, including the Lord's Prayer
BENEDICTION
FELLOWSHIP and REFRESHMENTS

THE LUTHERAN WORLD FEDERATION

(Projects for the December meeting)

1. Get someone who is qualified to give a talk on the work of the Lutheran World Federation.

2. Write to the National Luther Council and get all the latest info mation on the work of the Luther World Federation.

3. Look through recent copies your church publications for mat ial related to the Lutheran Wo Federation and its work.

●

Baltimore Reformation Service October 29

The four hundred and thirty-th anniversary of the Reformation w be observed with a gigantic rally the Fifth Regiment Armory, Ba more, Maryland. on Sunday aft noon October 29th.

The Rev. Franklin Clark Fry, D president of the United Luther Church in America will deliver Reformation address on the subj of "The Matter of Democracy". attendance of between eight and thousand persons will participate this inspiring service.

FREE to any evangelical Christian Minister, Sunday School or Missionary Superintendent, one copy of "PROVE ME NOW HEREWITH" for each family in his congregation providing he will agree to give a talk on TITHING before distribution. Write stating number of leaflets desired to TITHER, 417-LM, So. Hill St., Los Angeles 13, California.

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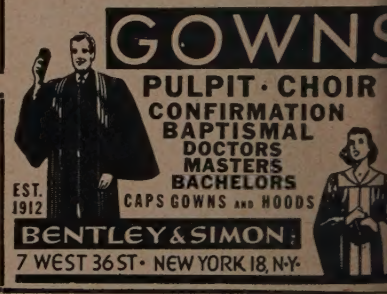
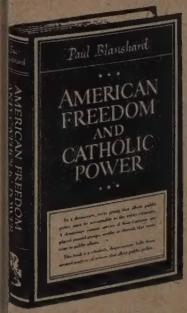


AMERICAN FREEDOM and CATHOLIC POWER
by Paul Blanshard



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Says the Lutheran publication **Titles** (The Wartburg Press):
"The first book on this list is one that I believe every clergyman and layman in our church should read with care. **American Freedom and Catholic Power** by Paul Blanshard is an objective, carefully documented study. That it is the kind of study the Roman Catholic Church dislikes to see is to be noted in the fact that pressure has kept some newspapers from advertising the book. In other places booksellers apparently have been subjected to some pressure or have decided that it is too hot to handle. The quoted statements of Roman Catholic teaching are taken from Catholic publications. One reads the book with the feeling of profound regret at recognizing the tactics there described as occuring only too often. Blanshard is no rabble rouser . . . If you value freedom, brother, get this book and read it. The price $3.50. The price of ignoring it — loss of religious freedom in the United States."

the BEACON PRESS • BOSTON

ne of the scientists working on the ic project at Oak Ridge, Tenn., asked what he did to keep himself pied. "I work all day at the lab," plied, "and most of the evenings I d with the Association of Engis and Scientists, a society made up tomic-energy experts."

And what else?"

After that," he replied without a , "I pray!"

—Kuy in Chicago Sun-Times

People are lonely because they build walls instead of bridges.

—Joseph Fort Newton

•

One who confines his church attendance to dinners gets but an alimentary understanding of religion. —War Cry

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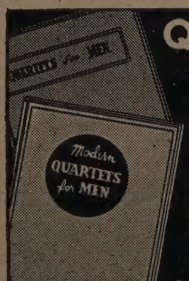

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